

The Philanthropist

PUBLISHED BY THE EXECUTIVE COMMITTEE OF THE OHIO STATE ANTI-SLAVERY SOCIETY.

GAMALIEL BAILEY, Jr., Editor.

We are verily guilty concerning our brother . . . therefore is this distress come upon us.

VOLUME I. NO. 17. NEW SERIES.

CINCINNATI, TUESDAY, MAY 1, 1838.

SAMUEL A. ALLEY, Printer.

WHOLE NO. 116.

THE PHILANTHROPIST,

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ANTI-SLAVERY.

TOUR THROUGH THE DISTRICT OF COLUMBIA.

We proceed again to lift the curtain from scenes of cruelty and shame, which the legislators of this republic would conceal. Look at these facts, fellow-citizens—go down with us, into the cellars of the District slave-traders, licensed by authority of the United States, and then decide whether you will allow the cry of those wrongs to be smothered by your representatives in Congress. The character of the writer, one of the most devoted agents of the American Anti-Slavery Society, is sufficient voucher for the truth of the succeeding letters.—*Human Rights.*

[From the Emancipator.]

LETTER I.

Washington, D. C., Feb. 6, 1837.
My dear Brother—At the Convention held at Harrisburg, we agreed upon between the delegates from the western part of Pennsylvania and myself, that I should proceed to that region, as soon as my engagements would permit, with the view of laboring there in the duties of my agency. But being desirous to visit our national capital, because I supposed in so doing I might subserve the interests of our cause, I was induced to take this city in my way.

I left Harrisburg last Tuesday morning, in the stage for Baltimore. Nothing occurred to beguile away the tedium of our journey, excepting a little disputing on the subject of abolition, until we had crossed the Maryland line, some distance. There we stopped to take in passengers. Among these was a young slave-holder, belonging to a very wealthy family of that neighborhood. He was a fair specimen of southern "bloods," and one of the proudest and most profane men I ever saw. When I first noticed him, which was in the tavern before we got into the stage, he was amusing himself with a well-trained but very fierce bulldog, which he would start with a hiss after some of the men about the house, and then stop him before he could bite them. The people of the tavern endured his overbearing rudeness with a very ill grace, but were unwilling as I supposed to lose his patronage, by crossing him. When he got into the stage, he seemed disposed to give us a specimen of his spirit, in the curses he heaped upon his unoffending slave, who brought his baggage to put into the boot. After we started and had rode some distance, he espied a little colored boy on horseback at some distance from the road. He demanded of him in a fierce and profane manner, what he was doing there. Of course, the reply of the little boy at such a distance, could not be heard for the noise of the coach. He called upon him to come up to him—the boy hesitated as the stage was going very fast. He then in a tone and manner which seemed to frighten the boy, ordered him immediately to ride up along side of the stage. This he did, and rode along with the stage until his master, so called, had catinched him sufficiently. He then gave him some curses and dismissed him.

These things seemed to excite little sensation among the other passengers, but to me it was exceedingly painful. It was painful to witness the horrid effect of slavery upon the temper and morals of the master; it was touching to see the poor boy's spirit broken with tyranny and crouching with abject fear before such a consummate young ruffian, and it was a matter of painful reflection to think, that this fellow had absolute power over these and others of his fellow men, and to have proof furnished that he made abundant use of that power.

When he left the stage, which he soon did, one of the passengers observed that was young Mr. J.—P., a high fellow, but having some fine traits of character—he loses a good deal of money by gambling—but fortunately he is not intemperate—adding that he was now on his way to Philadelphia after a runaway slave.

We arrived in Baltimore that evening, and at 9 o'clock the next morning set out for Washington. As the country through which we passed is very barren and devoid of interest, I threw myself into a seat beside the stove of the car, and gave myself up to my own reflections. From these I was not aroused until we reached a stopping place about twelve miles from this city. Here as I was getting out of the car, a man opened the door of a baggage car which was next before ours, and was urging in a colored lad—"come, get in—hurry away—get in." Then another was brought and put in; and another in the same way. Then came the mother with an infant at her bosom—the tears pouring over her cheeks and sobbing as though her very heart was broken; last of all came the sad looking father with his youngest boy, they entered the car with the rest, and the white man first mentioned, who it appeared was the purchaser along with them. When the cars started, the colored people left behind (slaves I suppose) came to the door and kept bowing farewell, until we got out of sight. As we passed a field in which some hands were at work, the poor fellow just now spoken of as "the father," looked out in the most touching manner, cried farewell! farewell! adding with a kind of melancholy satisfaction, "I got my whole family with me." I turned away from the sad scene. It is the pain, thought I, inflicted by this traffic, where family ties are left unbroken, what must be the agony of the poor victims where these ties are ruthlessly sundered. As such reflections were rushing upon my mind, I was joined by the friend with whom I had the dispute the day before, and who had berated the abolitionists with much mercy. "There, Mr. McKim, there's a case for you." "Yes, said I, a case for you too, Mr. McKim, what do you think of it?" "Oh it's too bad, it's horrid," said he, "it's diabolical." And having thus begun, he continued to assert his abhorrence of the system of slavery in terms that would have been regarded as very denunciatory if found in the columns of the Liberator. Our conversation was at length interrupted by our arrival at the city depot.

The next morning, in pursuance of the main object of my visit to this place, I set out for W. H. Williams' slave-factory. It was a matter of some doubt to me, as I went along, whether I

should get in. I had been told, that if I wanted to get admittance, I must "let on" that I wanted to buy slaves. This of course I could not do; but made up my mind to be perfectly candid, and practice no kind of deception. I inquired for the place, and was directed to it by a colored man, and by the way you need never be at a loss to find that house, while there is a colored man in Washington to inquire of. I was in 7th street, between Pennsylvania and Maryland avenue, not far from the centre of the city and within a short distance of the stars and stripes of the capitol. It is a large but lonely and desolate looking house. I rapped at the door, which after waiting some time, was opened by a stout, thick set man, dressed in a pea-jacket coat, and fur cap, with large whiskers and stern countenance. "Is Mr. Williams at home?" "No, sir, he is in Natchez." "Have you any negroes now on hand?" "Yes, sir, we have a few, walk in." "I don't wish to purchase any; I merely wish to see your establishment, if you have no objections." "None at all, walk in, sir; Mr. Williams is now residing in Natchez; I am here as his agent. We have very few slaves for sale of our own; most that are here belong to other people." While talking, he took me in and handed me to a seat. After some further conversation, into which he seemed to enter with much freedom, I again observed that I had no intention of purchasing, but wished to see for my own gratification, his establishment, if he had no objections. "None at all, sir; and with that he went to a window on one side of the room, opened the shutters, threw up the sash, and invited me to look out. "This is our pen," sir, here," continued he, while I surveyed an area of about 40 feet square, enclosed partly by the walls of the out buildings, and partly by high jail walls built for the purpose, "here we allow them to take exercise, and the children to play." As it was very cold, the "pen" was empty. They were all down in the cellar, the agent said. I asked to go down and see them. He accordingly led the way through a winding passage out into a temporary enclosure which communicates with the "pen." He took out of his pocket a key—opened the lock of a huge iron cross-barred gate, which admitted us to the space within. He then opened a door which led us into the "cellar." Here, in an apartment of about 25 feet square, where about 30 slaves, of all ages, sizes, and colors. I noticed one young girl of about twelve years of age, who seemed quite white; and another, a little child of about two years old, of the same shade, and one of the most beautiful children I ever saw. The very small children were gamboling about unconscious of their situation; but those of more advanced age were the most melancholy looking beings. The wistful, inquiring, anxious looks they cast at me (presuming, I suppose, that I came as a purchaser) were hard to endure. I soon descried the father and his family, that I saw turn away from their former home, the day before. "Where is your master taking you?" said the agent to the man in answer to a question of mine put to him of the same import: "To Alabama, I believe they call it," said the man in tones of the deepest sadness. His wife sat beside the stove amusing her infant, and never once looked up all the time we were in. Not feeling at liberty to ask questions of these poor ones, I soon turned to go away. He then led me to two other apartments of about the same size; one of them not now used, the other appropriated as a sleeping apartment to the females. "Yes, sir, all those persons sleep down in that cellar!" "Do you, sir, all the males; they lie upon the floor; each one has got a couple of blankets." "But will that room accommodate so many?" "Oh, Lord, yes, sir, three times as many; last year we had as many as 139 in these three rooms." I could hardly see this was possible without their lying on each other. "Well, very few," said he, of these persons belong to you." "Only a few, sir; most of them are put here by other gentlemen. You see we can afford to keep them for nine cents apiece cheaper than they can at the jail." "What is your charge?" "Twenty-five cents a day, apiece for all except children at the breast. Then I showed me a table at one side of the enclosure where their meals are served up. It was in the open air, with no other protection than a covering from the raging storm. In answer to my inquiries, he told me they took their meals in the open air summer and winter. "But," said I, "don't they suffer very much from the cold?" "O Lord, no, sir, they squat down and eat in ten minutes. We give them plenty of substantial food—herring, coffee sweetened with molasses, and corn bread." "How many meals do you give them in a day?" "Two, sir; one at nine o'clock, and the other at three."

After a good many other questions and answers which I have either forgotten or deem unnecessary to mention, we returned to the room in which I was first introduced upon coming into the house; and taking seats by the fire we continued our conversation. But as my sheet is nearly full I must leave the remainder of my narrative for another communication. I have no room for comment. None, however, is necessary. The guilt the shame! the heartlessness! the hypocrisy of this nation! will be thought that will naturally crowd themselves upon the minds of your readers. These are some of the abominations that exist in the District of Columbia the national domain of the American Republic! within sight of the Capitol, and under the stars and stripes of our national flag!—Aye.

The fusion flag that proudly waves
In solemn mockery o'er a land of slaves!
Yours unfeignedly,
J. M. McKim.

From the Pennsylvania Freeman.
DEMOCRACY AND ABOLITION.

The principle of democracy, as expounded by the democratic conventions of Massachusetts and Vermont, is that of doing unto others as we would that others would do unto us—of extending the hand of brotherhood to every member of the human family, without regard to outward circumstances, or cast, or creed, or color. This was the democracy inculcated by Thomas Jefferson, and Governor Eustis, and Elbridge Gerry. But if we may judge by a recent article in the Washington Globe, the democracy of the present day is the main supporter of the unlimited system of slavery. In a long and labored article, the editor endeavors to show that the great "democratic party" has manifested its willingness to go to any length in upholding the "peculiar institutions" of the South, and in "putting down" the friends of freedom and equal rights at the North. Voting for Patton's gag-law—the veto-pledge of the president—the course pursued by the dough-faced legislators of Pennsylvania, New Hampshire, and New York, are some of the proofs which the Globe addu-

ces of the readiness of "the democracy" to sacrifice the interests of northern freedom to the unappeasable spirit of slavery. On the other hand, we are told by the Globe, that the Whigs are guilty of favoring the right of petition—that the delegation from Massachusetts, a whig state, are tainted with anti-slavery fanaticism, and that the whig legislature of Vermont has sent an abolition fire-brand into Congress.

We do not pretend to understand the character of modern democracy better than the Globe, its credited and official organ. The statements of that paper in regard to the treachery of the great body of "the party" to the principles of old fashioned democracy, is, we fear, too true. But one thing is certain—in its extreme anxiety to secure the favor of the slave-holding South, it has overlooked a multitude of important facts tending to show that the principles of emancipation have found a resting place under the banners of modern democracy. The Globe speaks of the anti-slavery resolutions of the Vermont and Massachusetts legislatures, as *Whig* resolutions. The Van Buren candidates for Secretary of State and Lieutenant Governor of Vermont, were both officers of anti-slavery societies. The resolutions in question, received the vote of both parties in the legislature. The two last democratic Van Buren conventions of that state, have openly expressed abolition principles. Some of the most active and influential members of the Van Buren party in the state, are local agents of the American Anti-Slavery Society. How is it in Massachusetts? The Massachusetts legislature contained last year more than 200 Van Buren members; of these only six voted against the "fire-brand" resolutions. The Senate even went beyond the House; and the Hon. Seth Whitmarsh, who headed the Van Buren electoral ticket, was the most eloquent advocate of abolition at its bar.

Was the editor of the Globe aware that the Van Buren candidate for Congress in Boston, at the late election was Amasa Walker, a man almost as notorious for his abolitionism as Wm. Lloyd Garrison? Did he know that the Hon. George Bancroft, recently appointed collector of the port of Boston, has long been an abolitionist—and that on the 4th of July of 1836, he maintained the "independent" doctrine before the assembled democracy of Hampden county? Has the editor read the letters of Judge Morion, Alexander H. Everett, and the democratic candidates for the Senate, in Massachusetts, to the inquiries of abolitionists? Does he know that a large proportion of the Van Buren papers of the state, are favorable to abolition?

Then look at Rhode Island. Who introduced a gag-resolution into the legislature of that state? A whig—and Dutee J. Pierce, the Van Buren leader in the state, used his influence against it. The letter of Pierce, at the late election, to William M. Chase, Secretary of the Anti-Slavery Society, is full of ultra "fanaticism," and would condemn him before any court of Judge Lynch. Even Gov. Hill of New Hampshire, who bears about his person the democracy of the state, tells the abolitionists in recent letter, that he is in favor of a state law, contravening the law of Congress, and granting a jury trial to persons claimed as fugitive slaves.

What has the Globe to say in reference to the abolition tendencies of the able organ of "the party" in New York—the Evening Post? What of the combined democracy and abolition of William Leggett—the ablest defender which has yet appeared of the Sub-Treasury System?—What of Thomas Morris, the Van Buren senator of Ohio, and the only manly advocate of immediate abolition at the Senate bar?

But enough. We commend the above facts to the editor of the Globe, as evidence that the northern and eastern friends of Martin Van Buren, are not all prepared to be sold in the southern market—and that however powerful may be the machinery of party, truth is stronger than all.

From Zion's Watchman.

Many people at the North, suppose they have performed a very acceptable service to slaveholders when they have denounced what they, by a misnomer, call "ultra-abolitionism." Some of our last General Conference, "to conciliate our southern brethren," by denouncing "modern abolition." But, as we have before shown, these efforts were far from giving satisfaction.

The Southern Christian Advocate of March 23d contains a notice of D. M. Reese's humbugs, which, we dare say, is anything but flattering to the ambition of its famous author.

The editor of that paper, Rev. W. Capers, says:—
"It is due to the author [of humbugs] to say, that in the course of his essay, he argues quite beyond his prescribed limits of 'ultra-abolitionism,' as indeed he could not fail of doing, after he had made the Bible his standard of truth. Holding to this standard, and keeping ourselves to a question of moral and Christian duty, we know abolitionism, or ultra-abolitionism, the older or the younger, the more considerate or the more fanatic, alike as strangers."

It seems, therefore, that the Rev. W. Capers does not agree, at all, with that clause in the Discipline of the Church, of which he is a minister, which proposes the "extirpation of the evil of slavery!" he goes alike against modern and ancient abolitionism; and hence it would seem his motto is, "SLAVERY NOW, AND SLAVERY FOR EVER!"

Hear him, again:—
"In his preliminary remarks, our author says: 'That we do not include those abolitionists who view slavery as an evil, and benevolently desire its abolition, and pray for the emancipation of all who are in bonds, and contribute as much as in them lies to prepare the way for its ultimate annihilation, is, because such do not go beyond the Bible, either in their creed or practice.'"

"Now, if this could be proven to us, we feel persuaded that we should swing clean past our author's sort of abolitionists, and take rank among the ultras." But it cannot. The Bible no where from beginning to end, records any such creed or practice. What! The creed and practice of the Bible is to pray for the emancipation of all who are in bonds, meaning all slaves, the idiots with the rest. It is quite a mistake!"

We believe it is only at the North that the sentiment prevails to any considerable extent, that the Bible is in favor of present slavery, and also of ultimate emancipation. Indeed, who cannot see that, if the Bible enjoins emancipation as a duty, that duty is of immediate obligation? If the Bible condemns slavery, it condemns it now, it always has condemned it, and always will condemn it. This

fact is seen and felt by some of the oldest statesmen at the South. The late ex-president Madison, it is said, made the remark to Miss Martineau, that the whole Bible condemned slavery, but the clergy did not preach this, nor did the people see it. And Judge Nichols, in the House of Representatives of Kentucky, speaking of the clergy who might engage in the discussion of the slavery question, said, but a short time since—

"When they come to handle the subject, it will be as a matter of conscience. If the laws of conscience will not allow slavery for a lifetime, neither will they allow it for a day. If they preach at all, it must be the doctrine of IMMEDIATE EMANCIPATION."

And what a shade does the justness of these conclusions cast upon the course of reasoning adopted by some ministers of the gospel at the North! They tell us the Bible is opposed to slavery, but yet, that it allows its "present right continuance;" they are in favor of emancipation but now; it must be put off, till sometime between now and never. They are for emancipation, but it is "emancipation never begun, and never finished." Do they preach, do they write, do they condemn the slavery which exists to-day? No. Do they call for its abolition to-day? No. Would they have all scourging, all working without pay, all separation of families, buying and selling men, women and children, annihilated to-day? O no, no! This sort of abolitionists were in existence two hundred years ago. They were then in favor of ultimate emancipation, and they have been opposed to immediate, and in favor of ultimate emancipation, during these two hundred years, down to the present time. Their cry is now, as it always has been, "not now!" "Not now!" "Not now!" And so it always will be, till the doctrines and measures of the immediate abolitionists have brought about a general emancipation, and then they will be the first to join in chanting the chorus of a universal jubilee. And even now some of them seem to anticipate the light in which they may be viewed, and hence their frequent disclaimer, "O I am not an abolitionist—but!" "I am as much opposed to slavery as you are."

RIGHT OF PETITION.—It will be seen that the Joint Committee of the Legislature, to whom were referred the petitions of the people against the Congressional Gag Law, have made a Report full of strength and spirit, and precisely in accordance with the wishes of the petitioners and the genius of republican liberty—appended to which are equally emphatic resolutions. These have passed the Senate unanimously, and will doubtless be as cordially adopted by the House—and then for their presentation to Congress!

RESOLUTIONS ON THE RIGHT OF PETITION.
Whereas, the House of Representatives of the United States did, on the twenty-first day of December last, adopt the following resolution, to wit:—
Resolved, That all petitions, memorials, and papers touching the abolition of slavery, or the buying, selling, or transferring of slaves, in any state, district, or territory, of the United States, be laid upon the table, without being debated, printed, read or referred, and that no further action be had thereon.

And whereas, said resolution is a virtual denial of the right of petition, which results from the very nature of our government, and is secured by the Constitution of the United States, and is also subversive of the freedom of debate; and whereas, by force of said Resolution, the respectful memorials of many worthy citizens of this Commonwealth and of other states, asking for the redress of a grievance, over which Congress has exclusive control, as well as the resolves of the Legislature of this Commonwealth, have been deliberately slighted and contemned, and the voice of Massachusetts, through her representatives in Congress, has been silenced;—therefore

Resolved, That we, the Senate and House of Representatives of the Commonwealth of Massachusetts, in General Court assembled, do, in the name of the people thereof, solemnly protest against said Resolution, as an usurpation of power, in violation of the spirit of the Constitution of the United States; subversive of the fundamental principles of our own free institutions; at war with the prerogative of the people; and in derogation of the rights of the people and their servants, in assuming to change those servants into masters; derogatory to the dignity and rights of the states, and dangerous.

Resolved, That our Senators and Representatives in Congress, in their earnest and united assertion and defence of the right of petition and freedom of debate, against the attacks and assumptions of unauthorized power, deserve, and have, the continued and cordial approbation of the people of this Commonwealth.

Resolved, That His Excellency the Governor be requested to forward a copy of these resolves to each of our Senators and Representatives in Congress, with a request that the same may be laid before that body.

A COSTLY SPEECH—SIX HUNDRED DOLLARS PER ANNUM.

Better not to advocate Lynch Law in Massachusetts!
A few days since, a bill relating to the office of Attorney General passed the Senate of this State, the 3d section of which fixed his salary at \$1800—being an increase of \$600. It was twice read in the House, and upon the question of the third reading, Mr. Sisson, of Fall River, moved to amend the bill, by striking out the 3d section; in support of which motion he contended that any officer of the government, either by himself or his friends, making application for an increase of salary, should come with clean hands. He commented with just severity upon the speech of that officer at the Faneuil Hall meeting in relation to the Alton tragedy, as tending to create disturbance and riot, while he was bound by his oath of office to prevent all violation of law; that he ought to have been the last man in the Commonwealth to pursue a course of conduct, which tended directly to subvert all order; that if any member of the House doubted that such was the tendency of his conduct, he could satisfy him by reading from the speech as reported by Mr. Austin. Mr. Sisson also alluded to his abusive remarks against Dr. Channing said meeting, &c. &c.

Messrs. Gray and Sturgis, the most influential of the Boston members, advocated the increase of salary;—but notwithstanding this, and its passage through the Senate, Mr. Sisson's motion prevailed by three to one!

So, this great buttress of slavery may thank himself for this annual loss of \$600, which may

fairly be charged to his "tiger" speech in Faneuil Hall; ay, and be thankful, too, that he has not been formally impeached and turned out of office. The people can teach him the law! Mr. Sisson deserves the applause of the orderly people of this Commonwealth for the gallant manner in which he took the bull by the horns—as also the House of Representatives for their decided vote.—*Liberator.*

PENNSYLVANIA HAS NOT SPOKEN!

We were premature in the heading of our paragraph in a late number of the "FREEMAN," announcing the passage of the Protest against the annexation of Texas by a large majority in the Senate of this State. The Protest has been arrested in the House; the whole subject postponed—and Pennsylvania's knee is again in the dust before the Moloch of Southern Slavery.

[From the Pennsylvania Inquirer.]

HARRISBURG, April 13, 1838.

Mr. Stevens moved on an amendment to the bill the resolutions adopted by the Senate, instructing our members of Congress to use their exertions against the admission of Texas into the Union, which was agreed to, yeas 40, nays 38. Some other amendments having been adopted, Mr. Stevens moved that the House go into committee of the whole for the purpose of separating the part relative to Texas from the rest of the bill, which was agreed to. After the separation had been made, Mr. Garretson offered as an amendment instructions to support the Independent Treasury. Mr. Johnston then moved that the whole subject be indefinitely postponed, which was agreed to, yeas 41, nays 39.

On this subject, with three or four exceptions, the members voted by party—the Van Buren men going for the admission of Texas.

HAYTI AND FRANCE.

France has at last removed the only objection which our government has dared to urge against recognizing the independence of our neighboring republic of Hayti. The Union, one of the newspapers published at Port au Prince, Feb. 15, 1838, contains two treaties concluded between the Baron LAS CASES and BARON, the French plenipotentiaries, and those of the Haytian republic. By the first, France unconditionally acknowledges the freedom, sovereignty and independence of the Republic of Hayti. By the second, it is agreed that the balance of the indemnity, (60, 000,000 f., or about \$11,250,000), shall be paid in twenty annual instalments gradually increasing from 1,500,000 francs to 3,000,000 francs.

Whether this indemnity, which justice never required of Hayti, shall ever be completely paid or not, she is now by the recognition of the mother country, "free, sovereign, and independent State." Heretofore France has obstinately refused to recognize the sovereignty of her former colony, though for the sake of extorting money, after the bayonets of Bonaparte had failed, Charles Xth offered to recognize "the independence of the government" in consideration of an indemnity to the heirs and survivors of the old colonists of 150,000,000 francs, to be paid in five equal annual instalments, commencing with the year 1825. Beyer had the weakness to swallow the hook, but the good sense of the Haytian people made the measure so unpopular that, as is understood, only one instalment (30,000,000 francs) has been paid up to the date of the recent treaty. France now places Hayti on the same footing as other nations, and relinquishes one-half of her remaining claim for indemnity.

In this state of the case, what shadow of excuse remains to our government for delaying any longer to establish the same international relations with Hayti as exist between us and other nations with which we have far less commercial intercourse? Will not those who have a due respect for justice between men, to say nothing of our commercial interests, or our national character, see that this subject is immediately urged upon the attention of the President and Senate of the United States?—*Emancipator.*

LET THE SOUTH SPEAK.

THE ALABAMA JOURNAL.

This paper, Dec. 27, has the following paragraph with regard to the Alton massacre:

In relation to the Alton affair which we published some numbers since, we have foreborne hitherto to comment. It has taken the course we had expected, and has become the subject of numerous meetings among the abolitionists. The killing of Bishop by the abolitionists is resolved to be justifiable homicide, whilst that of Lovejoy is likewise by resolution, pronounced malignant cold blooded murder. We have observed with some dissatisfaction the comments in southern papers upon this affair. They attach too much blame to those who in the absence of statute law, to afford immediate relief against the incendiaries who would destroy their property and their lives, called into question the first law of nature—SELF-DEFENCE. Do the abolitionists expect the slave holder will wait the tardy operations of the law, when the criminal incendiary under the law backed as he is by the wealth and influence of a large section of our country, may give security to answer to the ends of law, and in the mean time may prosecute his infernal machinations in the very face and bosom of the slaveholder until his property is destroyed and the throats of his wife and children cut before his face. It is unreasonable to suppose any community so enduring or so dead to their own rights and interests. Law or no law, the southern people will never permit the establishment among them of a public press for the inciting of insurrection and rebellion among their slaves, and where the operation of the law is tardy they will take the remedy into their own hands. And it is to the knowledge of this fact abroad that we owe our present security. If there were no remedy for these evils save an appeal to courts of justice there would scarcely be an appeal south of the Potomac, but there would be planted an abolition news press, and the utter destruction of the lives and property of our people would be consummated before a court of justice under the forms and delays of law could redress their wrongs.—The execution of mob law is always attended with danger to the innocent, and as a general practice wrong, but the end sometimes justifies the means, and though the taking of the life of a fellow being is a matter which every honorable and brave man should shudder at, and an event under all circumstances to be regretted, yet that man or community who would scruple to take life when necessity or the law of self-defence authorizes it.

"Condemns the noblest gift of Heaven, And impiously affronts the God who gave them being."

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In relation to the Alton affair which we published some numbers since, we have foreborne hitherto to comment. It has taken the course we had expected, and has become the subject of numerous meetings among the abolitionists. The killing of Bishop by the abolitionists is resolved to be justifiable homicide, whilst that of Lovejoy is likewise by resolution, pronounced malignant cold blooded murder. We have observed with some dissatisfaction the comments in southern papers upon this affair. They attach too much blame to those who in the absence of statute law, to afford immediate relief against the incendiaries who would destroy their property and their lives, called into question the first law of nature—SELF-DEFENCE. Do the abolitionists expect the slave holder will wait the tardy operations of the law, when the criminal incendiary under the law backed as he is by the wealth and influence of a large section of our country, may give security to answer to the ends of law, and in the mean time may prosecute his infernal machinations in the very face and bosom of the slaveholder until his property is destroyed and the throats of his wife and children cut before his face. It is unreasonable to suppose any community so enduring or so dead to their own rights and interests. Law or no law, the southern people will never permit the establishment among them of a public press for the inciting of insurrection and rebellion among their slaves, and where the operation of the law is tardy they will take the remedy into their own hands. And it is to the knowledge of this fact abroad that we owe our present security. If there were no remedy for these evils save an appeal to courts of justice there would scarcely be an appeal south of the Potomac, but there would be planted an abolition news press, and the utter destruction of the lives and property of our people would be consummated before a court of justice under the forms and delays of law could redress their wrongs.—The execution of mob law is always attended with danger to the innocent, and as a general practice wrong, but the end sometimes justifies the means, and though the taking of the life of a fellow being is a matter which every honorable and brave man should shudder at, and an event under all circumstances to be regretted, yet that man or community who would scruple to take life when necessity or the law of self-defence authorizes it.

Petitions to the Annual Conference.

The time has fully arrived, when our friends should again engage in circulating petitions to the Annual Conference, for the purpose of obtaining signatures. By all means, every Annual Conference, within whose bounds, there are any number of members who wish the extermination of the "great evil" from our Church, should be addressed on this subject.

It has been said by those who pretend to know, that the advice of our last General Conference was not designed to prevent any of our members from opposing slavery, who have honest scruples respecting it. All such, therefore, whether abolitionists or not, may put their names to the following—

To the President and Members of the Annual Conference of the Methodist Episcopal Church.
The undersigned, members of the Methodist E. Church in this Conference, beg leave to present, that there are more than two millions of human beings now enslaved in this Christian nation. That Slavery has been increasing among us for the last twenty-five years, and during which time it is not remembered that either of our Conferences has borne any explicit testimony against it, though one or two of our Conferences have justified it so far as it is not a moral evil. We, therefore, respectfully and earnestly request the Conference to re-affirm the language of our Church in 1785, as in the following words, which may be found in the Minutes for that year:—

"We do hold in the deepest abhorrence the practice of Slavery, and shall not cease to seek its destruction by all wise and prudent means."

And as in duty bound your memorialists will ever pray.
Printed forms, like the above, may be had at this office, at \$1 per hundred. Or the above may be copied, or circular written as may be desirable, and they should be circulated for signatures without delay. Should the Conference sit in a few weeks—Slaves Watchman.

"THE SLAVES ARE HAPPY."

A few years ago, Mrs. B. was travelling from Alabama to Kentucky. Fifteen miles from Bowling Green, towards Nashville, she stopped to refresh her horse. Just before this she had met in the road a coffin of slaves going South. The slave himself had stopped at the house where she stopped. He was engaged in bargaining with the landlady for a negro woman and her infant to add to his gang. The woman had four children. She appeared greatly distressed. Mrs. B. appealed to the compassion of the master, and spoke of the hardship of separating the mother from three of her children. He seemed touched for the moment, but she started in his eyes. His wife remarked to the slave-woman, "I told you, if you didn't do better, how it would be, but you wouldn't mind me." The slave himself was unmoved. The slave was ordered forthwith to get ready. She was brought to the door, where the slave had a horse ready for her. She was put on it, with her infant. Her other three children were screaming in agony at the departure of the broken-hearted, weeping mother. The husband—it is not known where he was. Perhaps he knew nothing about it, till he came to visit his wife and found the place deserted, past his children motherless—his infant torn forever from him.

We ask of those who say "the slaves are happy"—what do they think of the case of this poor wife and mother—bereft in a moment of husband and children? Think you that she, or any slave, would willingly give up her children, her dear ones, to slavery? Put the case to yourselves, and try it.—*Emancipator.*

Facts in Relation to the Colored People in Baltimore.

In Baltimore there are several schools for the colored people. One of them is connected with the church of which Rev. J. Breckinridge is pastor. That connected with the first Presbyterian church, it is thought, would not suffer in comparison with the best regulated schools of the country generally. It has more than two hundred scholars in attendance. The teachers are mostly whites. All the female teachers are whites, and from the best classes of society. The most perfect order is maintained. The superintendent of the gentlemen and the ladies, are both whites. The school had been in a flourishing condition for some time—but more remarkably so during the last year—and that, of late, the attention of the christian public had been turned to the condition of the colored people. The Rev. Mr. Petrikin, an Episcopalian clergyman, has been preaching in a colored congregation, and gives half his time to the gratuitous instruction.

Why ought not the honorable example of Mr. Petrikin and the christian public of Baltimore, to be followed throughout the whole South?—*B.*

President Madison's Dying Testimony.

"He observed that the whole Bible is against negro slavery; but that the clergy do not preach this; and the people do not see it."

The above is in Miss Matineau's "Retrospect of Western Travel" just published by Messrs. Harper, of this city.

A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so; and what will ye do in the end thereof?—Ez. iii, 26, 27.

Son of man, I have made thee a watchman upon the house of Israel; therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked of his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand.—Ez. iii, 17, 18—19.

THE SOUTH WESTERN CHRISTIAN ADVOCATE (Methodist) Nashville, Tennessee, in alluding to the late writings of Bishop Hedding, Dr. Fisk, Dr. Bangs, Dr. Lucky, and Dr. Reese, in the Methodist papers, says—"This able discussion having been had in the Journals published in the free states, has had a most salutary influence upon the feelings and actions of the church at large. The same paper commends Bishop Hedding and Waugh for their course in converting the Convention of the Methodist Episcopal Church from acting on the subject of slavery. 'The church at large,' says the Advocate, 'feels that her final peace and constitutional rights are safe.' In plain English, the domestic institution of slavery is successfully shielded by these northern Methodist writers and bishops! Shall we be accounted uncharitable, if we express similar convictions in respect to that fact?—*Friend of Man.*

A REMARKABLE FACT.—By the intelligence communicated in

THE PHILANTHROPIST.

EDITED BY G. BAILEY, JR.

CINCINNATI:

Tuesday Morning, MAY 1, 1838.

NEW PUBLICATION.

A Narrative of Proceedings connected with the Destruction of the Alton Observer, and the Death of the Rev. E. P. Lovejoy. By Rev. EDWARD BEECHER.—This long expected work is at length in press, and will shortly be published. By the politeness of the publisher, we have been favored with the privilege of examining it in manuscript. We read it all through with profound interest, and hesitate not to express the opinion that it is one of the most important productions which have grown out of the discussion of the slavery question. Its narrative of occurrences in Alton is peculiarly clear, full and spirited. Many things are told, which we have not seen in any other account of those lamentable events; and it occupies ground which has not yet been taken in any book, pamphlet, or other writing on this subject. His views of the discussion of abolitionism, of the causes of mobs, and of the responsibilities of good and christian men are ample, just and most eloquently expressed. In many respects they may lay claim to originality. The author in fact, has treated the whole subject in such a way as to make it of special interest to the world.

The work, it is expected, will be out in two or three weeks; and will make a duodecimo of about 155 pages. Mr. Holton, of Alton, is the publisher, and is now in this place for the purpose of superintending the printing of it.

MR. LOVEJOY'S SPEECH.

Delivered at a great meeting of the citizens of Alton, a few days before his death.

We have seen two notices of this speech—one in a letter from the Alton correspondent of the Cincinnati Journal, and one in the Memoir of Lovejoy. They are both extremely affecting, but it is confessed, furnish only a faint idea of the character of the speech as delivered. We rejoice that President Beecher has given a full report of this remarkable speech. He states that Mr. Lovejoy, at his request, immediately after the meeting, wrote down all that he could recall of it, and he (Pres. Beecher) from memory added the rest. It was recollected, that the meeting was composed of the wealthiest and most respectable citizens of Alton—ministers, merchants, civilians, politicians—and also of the lawless part of the community. The Committee appointed to prepare a set of compromise-resolutions as they were called, performed their task in such a way as to concede every thing to the mob, and demand from Mr. Lovejoy the surrender of the liberty of the press, of which at this crisis he was the appointed sentinel. We give what follows in the language of Dr. Beecher. The speech of Mr. Lovejoy is, with one or two exceptions, a model of eloquence; we never read one that affected us more deeply; it deserves to be printed in letters of gold. We cannot but think, that if it were circulated every where throughout the nation, it would do more to win respect and admiration for Mr. Lovejoy's character, than all that has been written about him.

"After the report had been read by the honorable chairman," says Mr. Beecher,

"One of the committee commented on it at some length, and seeming to assume it as capable of no doubt that Mr. Lovejoy's friends must see the reasonableness of so generous a compromise, and its eminent adaptability to promote the public peace, proceeded in a compassionate strain to express his sympathy for the unhappy man whose rights were to be sacrificed as a peace-offering on the altar of the demon of anarchy. He regarded him as an unfortunate man, whose hand was against every man, and every man his hand against him, and hoped that they would disgrace him as little as possible, and remember that he had a wife and family dependent on him for support. He was as mild and calm as he knew how to be, for he seemed to think that it was appropriate that he should be so, whilst thus negotiating a treaty of peace.

"But the committee were not unanimous in these proceedings. There was one honorable exception, Mr. W. S. Gilman. He immediately arose, and laid in a decided protest, alleging it as his opinion, 'that the rigid enforcement of the law would prove the only sure protection of the rights of citizens, and the only safe remedy for similar excitements in future.'

"As Mr. Lovejoy arose to reply, I watched his countenance with deep interest, not to say anxiety. I saw no tokens of disturbance. With a tranquil, self-possessed air, he went up to the bar in which the chairman sat, and in a tone of deep, tender and subdued feeling, spoke as follows:—

SPEECH.

"I feel, Mr. Chairman, that this is the most solemn moment of my life. I feel, I trust, in some measure the responsibilities which at this hour I sustain to these my fellow-citizens, to the church of which I am a minister, to my country and to God. And let me beg of you, before I proceed farther, to construe nothing I shall say as being disrespectful to this assembly; I have no such feeling—far from it, and if I do not act or speak according to their wishes at all times, it is because I cannot conscientiously do so. It is proper I should state the whole matter as I understand it before this assembly. I do not stand here to argue the question as presented by the report of the committee. My only wonder is, how the Hon. gentleman, the chairman of that committee, for whose character I entertain great respect, though I have not the pleasure of his personal acquaintance, my only wonder is how that gentleman could have brought himself to submit such a report.

"Mr. Chairman, I do not admit that it is the business of this assembly to decide whether I shall, or shall not, publish a newspaper in this city. The gentlemen have, as the lawyers say, made a wrong issue. I have the right to do it. I know that I have the right freely to speak and publish my sentiments, subject only to the laws of the land for the abuse of that right. This right was given me by my Maker, and is solemnly guaranteed to me by the Constitution of these United States, and of this State. What I wish to know of you, is, whether you will protect me in the exercise of this right, or whether, as heretofore, I am to be subjected to personal indignity and outrage. Those resolutions, and the measures proposed by them, are a token of a compromise; a compromise between two parties. Mr. Chairman, this is not so; but it is one party here. It is simply a question whether the law shall be enforced, or whether the mob shall be allowed, as they now do, to continue to trample, under their feet, by violating with impunity the rights of an innocent individual. Mr. Chairman, what have I to say to you? I freely forgive those who have so greatly injured me; if I pray for their temporal and eternal happiness, if still to wish for the prosperity of your city and state, notwithstanding all the indignities I have suffered in it, if this be the compromise intended, then do I willingly make it. My rights have been shamefully, wickedly outraged; this I know, and feel, and can never forget; but I am and do freely forgive those who have done it.

"But if a compromise be meant, that I should cease from doing what duty requires of me, I cannot make it. And for this reason, that I fear God more than I fear man. I am not a man of blood, and I would lightly go contrary to public

sentiment around me. The good opinion of my fellow-men is dear to me, and I would sacrifice any thing but principle to obtain their good wishes; but when they ask me to surrender this, they ask for more than I can—than I dare give. Reference is made to the fact, that I offered, a few days since, to yield up the editorship of the 'Observer' into other hands. This is true, I did so; because it was thought, or said by some, that perhaps the paper would be better patronized in other hands. They declined accepting my offer, however, and since then we have heard from the friends and supporters of the paper in all parts of the state. There was but one sentiment among them; and this was, that the paper could be sustained in no other hands than mine. It is also a very different question, whether I shall voluntarily, or at the request of friends, yield up my post, or whether I shall forsake it at the demand of a mob. The former I am at all times ready to do, when circumstances seem to require it, as I will never put my personal wishes or interests in competition with the cause of that Master whose minister I am, but the latter, be assured, I NEVER WILL DO. God in his providence, so say all my brethren, and so I think—has devolved upon me the responsibility of maintaining my ground here; and Mr. Chairman, I am determined to do it. A voice comes to me from Maine, from Massachusetts, from Connecticut, from New York, from Pennsylvania; you from Kentucky, from Mississippi, from Missouri, calling upon me in the name of all that is dear to Heaven or earth, to stand fast; and by the help of God I WILL STAND. I know I am but one, and you are many. My strength would avail but little against you all; you can crush me if you will, but I shall die at my post, for I cannot and will not forsake it. Why should I flee from Alton? Is not this a free state? When assailed by a mob in St. Louis, I came here as to the home of freedom and of the laws. The mob have pursued me here, and why should I retreat again? Where can I be safe if not here? Have I not a right to claim the protection of the laws? and what more can I have in any other place? Sir, the very act of retreating will embolden the mob to follow me wherever I go. No, Sir, there is no way to escape the mob, but to abandon the path of duty, and that, God helping me, I will never do.

"It has been said here, that my hand is against every man, and every man's hand against me. The last part of the declaration is too painfully true. I do indeed find almost every hand lifted against me, but against whom in this place has my hand been raised? I appeal to every individual present; whom of you have I injured? whose character have I traduced? whose family have I molested? whose business have I meddled with? If any, let him rise here and testify against me.—No one answers.

"And do not your resolutions say that you find nothing against my private or personal character? And does any one believe that if there was any thing to be found, it would not be found and brought forth? If in any thing I have offended against the law, I am not so popular in this community as that it would be difficult to convict me. You have courts and judges, and juries; they find nothing against me, and now you have come together for the purpose of driving out a confessedly innocent man, for no cause but that he dares to think and speak as his conscience and his God dictate. Will conduct like this stand the scrutiny of your country, of posterity, above all of the Judgment Day? For remember, the Judge of that day is no respecter of persons.

"Pause, I beseech you, and reflect. The present excitement will soon be over; the voice of conscience will at last be heard; and in some season of honest thought, even in this world, as you review the scenes of this hour, you will be compelled to say, 'he was right—he was right.'

"But you have been exhorted to be lenient and compassionate, and in driving me away to afford no unnecessary disgrace upon me. Sir, I reject all such compassion. You cannot disgrace me. Scandal, falsehood and calumny have already done their worst. My shoulders have borne the burden till it sits easy upon them. You may hang me up as the mob hung up the individuals at Vicksburg; you may burn me at the stake as they did McIntosh at St. Louis; you may tar and feather me or throw me into the Mississippi as you have often threatened to do; but you cannot disgrace me. I, and I alone can disgrace myself, and the deepest of all disgrace would be, at a time like this, to deny my Master by forsaking his cause.—He died for me, and I were most unworthy to bear his name, should I refuse, if need be, to die for him.

"Again, you have been told that I have a family who are dependent on me, and this has been given as a reason why I should be driven off as gently as possible. It is true, Mr. Chairman, I am a husband and a father, and this it is that adds the bitterest ingredient to the cup of sorrow I am called to drink. I am made to feel the wisdom of the Apostle's advice, 'it is better not to marry.' I know, Sir, that in this contest I stake not my life only, but that of others also. I do not expect my wife will ever recover from the shock received at the awful scenes through which she was called to pass at St. Charles. And how was it the other night on my return to my home? I found her driven into the garret through fear of the mob, who were prowling round my house. And scarcely had I entered the house ere my windows were broken by the brick-bats of the mob, and she so alarmed as rendered it impossible for her to sleep or rest that night. I am hunted as a partridge on the mountain. I am pursued as a felon through your streets; to the guardian power of the law I look in vain for that protection against violence, which even the vilest criminal may enjoy. Yet think not that I am unhappy.—Think not that I regret the choice that I have made; while all around me is violence and tumult, all is peace within. An approving conscience and the rewarding smile of God, are a full recompense for all that I forego, and all that I endure. Yes, Sir, I enjoy a peace which nothing can destroy. I sleep sweetly and undisturbed, except when awakened by the brick-bats of the mob.

"No, Sir, I am not unhappy; I have counted the cost, and stand prepared freely to offer up my all in the service of God. Yes, Sir, I am fully aware of all the sacrifice I make, in here pledging myself to continue this contest to the last. (Forgive these tears, I had not intended to shed them, and they flow not for myself but for others.) But I am commanded to forsake father and mother, and wife and children for Jesus' sake, and as his professed disciple, I stand pledged to it. The time for fulfilling this pledge in my case, it seems to me, has come. Sir, I dare not flee away from Alton; should I attempt it, I should feel that the angel of the Lord with his flaming sword was pursuing me wherever I went. It is because I fear God, that I am not afraid of all who oppose me in this city. No, Sir, the contest has commenced here, and here it must be finished. Before God and you all, I here pledge myself to continue it, if need be, till death; and if I fall, my grave shall be made in Alton."

"I have been affected often times with the power of intellect and eloquence, but never was I so overcome as at this hour. He made no display—there was no rhetorical decoration—no violence of action. All was native truth and deep, pure and tender feeling. Many a hard face did I see, wet with tears, as he struck the cords of feeling, to which God made the soul to respond. Even his bitter enemies wept; as for me, I could not endure it. I laid down my head and gave way to my feelings without control. When he had closed, I could not doubt that the whole audience was convinced that he was right, and that if the authors of the report, would have said so, and exhorted to defend him, it would have carried the whole audience with electric power."

"Hon. Cyrus Edwards, senator from Madison co., and whig candidate for governor.

Notice to Subscribers.

"There is a large amount of money yet due on subscriptions to the Philanthropist. Many subscribers who have not paid, will have an opportunity of discharging their obligations at the coming anniversary, particularly if they should be delegates; otherwise, they can transmit their monies by those who shall be delegates. We trust this hint will be attended to; and we would especially urge upon our local agents the importance of availing themselves

of this occasion to forward collections and the names of new subscribers. The business agent will be present at Granville to attend to these matters.

It is moreover requested, that all persons indebted to the Depository, will prepare themselves to settle their accounts at the same time and place.

Let it be understood, however, that the printer must be paid, and the treasury is still largely in debt; so that our friends from mere motives of convenience, ought not to postpone remittances until the anniversary. We want money now as badly as we shall need it then. All that can now be collected ought at once to be sent on.

Anti-Slavery Publications at the Anniversary.

A friend at Granville suggests the propriety of forwarding a complete assortment of anti-slavery publications to that place, at the time of our anniversary. The different societies throughout the State will thereby have an opportunity of furnishing themselves with whatever works they may desire. It is our intention, in accordance with this suggestion, to have on the spot during the anniversary, as large a supply of books and pamphlets as we can possibly furnish.

We hope, therefore, that Societies will at once meet for the purpose of determining what publications they need, and raising the funds necessary for their purchase: these may be remitted by the delegates. It is vastly important that every society be well supplied with anti-slavery publications. It is a cheap mode of disseminating the truth.

All orders must be accompanied by the cash.

Agriculture in the Slave States.

Free labor and the indefinite subdivision of property constitute the basis of the wealth, industry, equality, intelligence and enterprise of the North. Wherever slavery exists, property tends inevitably to accumulate in the hands of the few, and more reliance is placed on muscular, than intellectual labor. No wonder then that the slave-states should fall short continually of the prosperity of their northern neighbors. The slave scarcely ever becomes an inventor or discoverer. What has he to gain by it? What motive of sufficient power has he to tax his ingenuity to find out better modes of cultivation or economy? And as to the large landholder, he is above the reach of those incentives to improvement, which are such spurs to the energies of the smaller farmers of the free states. If he would raise larger crops, he gets more slaves. He will not be apt to improve his modes of culture, while he can so easily command the unrequited labor of human beings. Our Kentucky friends complain of the backwardness of agricultural science among them, compared with this advanced state among their northern brethren. Surely, they will not admit that Kentuckians are naturally inferior in enterprise and ingenuity to the people of Ohio or Pennsylvania. To what then but slavery can they attribute the vast difference which they confess exists between cultivation among them, and cultivation among their northern neighbors? The following extract from an article in the "Franklin Farmer," a paper devoted to the interests of agriculture, published at Frankfort, Ky., shows most painfully, as we think, the ruinous effects of slavery. Throughout the whole article, however, there is not the slightest allusion to this evil.

"Our land does not produce more than half as much corn, as it ought with improved culture; it does not, in fact, produce more than half the amount produced on poorer soils, by our northern brethren, under more enlightened and judicious cultivation, which at the same time, instead of exhausting the soil, we cultivate too much land, and we estimate too highly the value of muscular, over intellectual labor. The spirit universally manifested here, of seeking to increase the size of our farms, instead of doubling (which we should, because we can do), the production of the land by more judiciously working a certain acre, to the cause of agricultural improvement. These are indisputable, great errors in our practice; and the greater, as they refer chiefly to all our most important productions, if they affected only the less important interests, they would be less deeply and more easily remedied. But here too, we are sadly deficient. In domestic economy and management, and in the minor productions for household consumption, we have also great room for amendment and improvement. It is mortifying to us to record, that Kentucky, having the finest pastures in the possessing the best breeds of cattle, actually pays to Ohio and other states, enormous sums for cheese. We have heard the amount variously estimated from one to two millions annually. This is too bad; especially when we ought ourselves, to export an equal amount; but there is scarcely any family in fifty, which makes the cheese for its own consumption. Why we even import, we are ashamed to say, our brooms from New England; when every farmer might raise a surplus in the fence corners, where weeds disgrace his style of culture. And while we have thus failed to improve our modes of husbandry and abandoned the culture of many productions, we have not kept pace with the improvements of the day, in the introduction of new and important objects of agricultural labor. The culture of silk, of the vine, and roots for stock food, though they have attracted some notice, have not received merited attention. We have only specified some of our errors, in order to promote an endeavor to correct them. It were not mortifying to swell the enumeration, unless for the purpose of improvement."

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A School in Persia, established by a Persian Prince.

"Malek Kassem Meerza, a Persian prince who visited the missionaries at Oorniah, some time since, has established a school at his own residence, and appointed an American priest to teach it under his own superintendence. A Mahomedan Prince, so deeply interested in the instruction of his subjects by an acquaintance with the American missionaries and their schools, as to establish a school at his own residence, with one nominally a Christian as its teacher! The Prince opens this school at his own expense, and has applied to the missionaries at Oorniah to supply it with books and with the Bible, which he reads himself and puts into the hands of others! What will the friends of missions think of this movement? Is not the hand of God in it? They will recollect that it is but a few months since Mr. Merrick and the German missionaries narrowly escaped the violence of a mob raised by an attempt to circulate the New Testament at Isfahan; and that copies of the Testament, circulated at the capital, were collected and burned in the midst of great popular commotion. Now a Mahomedan prince introduces the sacred volume into his own school!"

This intelligence is given in a letter from Dr. Grant, published in the Missionary Herald for the present month.—See Ref. Tid.

Only see how the editor of the Southern Religious Telegraph rejoices, because a Persian Prince not only reads the Bible himself, but "puts it into the hands" of his own subjects! And we too rejoice; how much better this is than "oral instruction!" How much better off these subjects of a Mahomedan Prince, than the slaves of Southern Christians! The Prince does all he can to enlighten his subjects, teach them to read, and make them familiar with the Bible; the slaveholder does all in his power, to darken the mind of his slave, prevent him from learning to read, and make him a stranger to the Bible.

When will the editor of the Southern Religious Telegraph and his brethren follow the example of this disciple of Mahomet?

North Carolina Baptist Convention—Religious Instruction of Slaves.

The North Carolina Baptist Convention at its last session adopted the report of a committee concerning the religious instruction of people of color. The committee recommended two modes of instruction—reading to them the Scriptures, and preaching to them the Gospel. They think that in every christian family, "it were easy so to fix the time of family worship, that our slaves, at least once a day, may meet with us; and that few heads of families would find it difficult at such times to impart to them religious knowledge."

"In addition to this," they say, "little or no loss could be sustained by calling off our slaves from their labor for an hour or two every week, for the purpose of reading and explaining to them the Scriptures." (1) We ask any candid man who knows what human nature is, how exacting are the duties of every day life, the amount of time usually spent by christians in family devotion, &c., &c.—of how much worth will be the religious instruction generally communicated in this way? "One or two hours every week" devoted to expounding to them the Scriptures! How efficient! So much time, at so short intervals! How can it help proving effective on minds so well prepared by previous reading and meditation, and at a time so propitious, (called off from their labors,) just when the man released from his toils, is in quite a passive state, open to every passing impression, unless perchance he should glide off into a refreshing sleep! Seriously, how can reasonable men expect the brief, general exercises of family devotion, and an hour or two of religious instruction once a week, to recover the mind of a slave from the darkness and stupidity which the perpetual inhibition of all intellectual effort on his part, and his degrading condition inevitably entail upon him? These are influences ever operating, and that prevent him from coming under the action of those motives, which God in his infinite wisdom ordained as necessary to the development of man's intellectual and moral natures. Will one hour of light be sufficient to bestow brightness and beauty and fulness of form on a plant or flower that demands the steady rays of an every day sun? These slave-holding Baptists would make their slaves religious, while they keep them in brutish ignorance. They would exalt their moral, while they sink their intellectual nature. They would have them perform duties, which require clearness of mind and decision of will, while at the same time they cover their minds with gross darkness, and suffer them to have no will of their own. In a word, they would make their slaves religious beings, in obedience to conscience, while all the while they are aiming, in obedience to interest, to destroy two of the essential elements of religious character, intelligence and will. How much more christian-like and philosophical is the conduct of the Mahomedan Prince. First a school, then the reading of the Bible, BY THE SCHOLARS THEMSELVES. Here we have a basis for religious character.

The Committee next speak of the preaching of the gospel. "They do not intend to recommend separate religious exercises for their (the slaves') special benefit." And yet reason says, that they of all other people require exercises specially devoted to their benefit, and a special amount too of such exercises. The Committee think that provision may be made in every house of worship for their comfortable attendance. "Often," say they, "have their hearts been grieved at witnessing the inconveniences to which they (the slaves) are subjected in attending to the preaching of the gospel. Frequently they are altogether excluded from the house of God, and most generally where an apartment is assigned to them, it is too small to hold the half of those who would attend, were suitable provision made for their accommodation." We have italicized a few words to draw special attention to a few things in this confession of the religious disabilities imposed on slaves.

Our readers may now be curious to know what is the grand machinery recommended by the Committee for elevating the moral character of the negroes. It might be expected, that in view of their most lamentable destination, some peculiarly energetic and decided measures would be taken. The following resolutions, with which the committee conclude their report, will tell us all about it.

"Resolved, That this convention affectionately urge upon the ministers connected with it, to use their influence to have provided in all their places of worship, ample and comfortable accommodations for the colored part of their congregations."

"Resolved, That by religious instruction be understood VERBAL communications on religious subjects."

While we are on this subject, we will quote five items from a report of the Synod of S. Carolina and Georgia, on the instruction of colored people, 1834.

1. "The gospel, as things now are, can never be preached to the two classes, (whites and blacks), successfully in conjunction.

2. "The negroes have no churches; neither is there sufficient room in white churches for their accommodation.

3. "The galleries, or back seats on the lower floor of the white churches, are generally appropriated to the negroes; when it can be done with convenience to the whites. When it cannot be done conveniently, the negroes who attend must catch the gospel as it escapes through the doors and windows.

4. "If a master is pious, the house-servants alone attend family worship, and frequently few or none of them.

5. "So far as masters are engaged in the work, (the religious instruction of slaves), an almost unbroken silence reigns on this vast field."

This report was made and ordered by the Synod to be published.

"The Report was published a little while ago in the Cross and Journal.

GENTLE.—A number of our paper was recently returned from Reading, Pa., with the following courteous message written upon it:

"Don't you send your filthy fanatical sheet to H. Chase any more. He won't take it. Now mind that Mr. Chase & S."

We cannot decipher the balance of the last name. We were very sure that we had none but decent people for our subscribers, and accordingly on examining our books, we could not find the name of H. Chase. The paper he receives is not sent

from this office. How often must we remind our friends who choose to send papers to individuals of their acquaintance, of the propriety of writing their own names on the margin, so that it may be known whence they came.

PATRIOTIC MEETING.—Certain anti-abolitionists of Muskingum county lately got up a meeting in Zanesville against abolitionists. Mr. Hammond thus handles them.

"The resolutions of the meeting breathe a spirit very much to be reprobated. It is highly denunciatory and inquisitorial. As examples, we quote the two following resolutions, which stand, in the proceedings, in the order they are here given.

"Resolved, That this meeting look with pain and regret on Clergymen of all denominations, who attempt in or out of the pulpit to make use of their clerical station to foment and stir up factional feelings having for their object the further disturbance of society, and ultimately a severance of the sacred ties which now bind us together as a nation."

"Resolved, That it be recommended to the Superintendents and School Directors and Examiners, to examine strictly the books, pamphlets and tracts that may be put into the hands of children in the respective schools—thereby guarding in due time against all attempts that may be made by ABOLITIONISTS to give the tender minds of our youth an improper and dangerous direction in relation to the established institutions of our country."

It is certainly a high hand that carries denunciation into the sacred desk, and inquisition into our public schools. Are the freedom of Ohio prepared for this?

The following is the last resolution, except two or three of formal character:

"Resolved, That Robert Boggs, Esq., Matthew M'Ilhenny, Esq., and Dr. John Hamm, be a committee with instructions to obtain copies of all petitions and memorials, purporting to be from this county, with the signatures thereto, presented to the present session of Congress, praying for the abolition of slavery in the States, in the District of Columbia, or in the territories of the United States; and that they cause the said copies and signatures to be published in the newspapers printed in this county."

This purports to have been offered by George James. Its object is intimidation—a wicked move and a silly one. None but a wicked man would deprive his neighbor of an unstrained expression of his opinion. None but a simpleton would expect to effect any thing useful, by a movement like this. Is there any body in Muskingum county who would shrink from subscribing an abolition petition for fear George James should send Robert Boggs, Matthew M'Ilhenny, and Dr. John Hamm, to ascertain the fact and make it public? Not one old woman would be deterred. And without the meeting to back him, no one else either. It is not likely that George James would venture to commence inquisition by peering this question at the most quaking negro he might meet. Save me always from the contact of a poor knave who shows his persecuting propensity only when he has a congregation of excited men to back him.

We shall be very much obliged to George James, Robert Boggs, Matthew M'Ilhenny and Dr. John Hamm, if they will carry the last resolution into effect. We have for some weeks been seeking intelligence respecting several particulars, among which is the number of petitioners to Congress in Ohio on the topics alluded to in the resolution. If our opponents in other parts of the state should think fit to follow the example of these four worthy patriots, they will confer on us a particular favor.—ED. PHIL.

TESTIMONY TO THE INTELLECT AND MORALS OF THE COLORED PEOPLE.—Rev. Mr. Mathias, Governor of Liberia, in a recent letter to the N. Y. Commercial Advertiser, says:—

"Our colony is marching onward in a very satisfactory manner. Our courts of justice—our merchants—our military men fully satisfy me, that the mind of a colored man is equal in every respect to the white man's, when left to pursue a course untrammelled by others."

Governor Mathias, in his Journal as reported in the Colonization Herald says, after noticing a public meeting of the colonists:—

"The remarks made were not distinguished, it is true, for grammatical accuracy or parliamentary etiquette, but I can say, that for good sense, patriotism, and respectful deportment, they were equal to any body of men brought together in a country place in the United States, for a similar object. I forgot for a time their color—indeed I seldom notice it now."

Speaking of their capability of self government he says:—

"I thought I saw in the circumstances before me, (the public meeting and the resolutions and speeches), that a colored man was capable of governing himself; and that they do not differ in intellect, or even enterprise, from their white brethren who have enjoyed no greater advantages of education and self government."

It seems to us rather a round-about way of doing good to send men to Africa to educate them. In Liberia the Methodist church has 7 day schools with 221 pupils. Well, we are glad of this; but these children could have been educated much better and at a far less expense at home. What if the Methodist church should raise as much for the education of the colored people in this country, as they lay out on them in Africa, would it not be equally praiseworthy? Ohio abolitionists have established 27 schools among the colored people of this state, and we presume there are nearly 800 scholars in attendance. They have done this quietly, against strong opposition, at little expense, and with no parade. Why should the churches be more unwilling to engage in this work, than in the business of instructing a few colored persons who are colonized some thousands of miles off?

The editor of the Delphi Oracle attempts to be pleasant in his remarks on an abolition meeting, whose proceedings he had not the independence to publish, although requested. He compares the resolutions to "a puddle in a storm, a tempest in a tea-pot—fire, froth and fury!" This gentleman forgot a very important thing, which is, that he who would employ ridicule to effect, must possess at least a modicum of wit.

TEXAS.—April 17th in the Senate, Mr. White presented the resolutions of the Tennessee Legislature in favor of annexing Texas to the Union. They were read, laid on the table and ordered to be printed.

In the House, Mr. Shields presented the same resolutions and moved to refer them and all others on file, touching the same subject, to a select committee. This motion together with the whole subject was laid on the table.

In the Senate, April 17th, Mr. Preston gave notice that he would at an early day call up the resolution on the subject which he presented several weeks ago.

Hon. E. P. Curtis will accept our thanks for his favors.

A new society was formed at Brighton village, Cuyahoga co. April 4th. Name, Brooklyn Anti-Slavery Society. Prest. Rev. E. J. Fuller; Secy., Francis Fuller.

PHILADELPHIA ANNUAL CONFERENCE.—This Conference which sat at Wilmington Del. April 4th, thus signals its zeal against Messrs. Scott

and Storrs, two of the most indefatigable agents in all the anti-slavery ranks.

"Whereas, this conference has heard with surprise and much regret, that the Rev. O. Scott, of the New England conference, and the Rev. G. Storrs, a local preacher, have come within our bounds, and are engaged in delivering lectures on modern abolitionism, and promoting the formation of Anti-Slavery Societies within the church, and in the prosecution of their objects they are in the habit of inveighing bitterly against the settled order, usages and discipline of the Methodist Episcopal Church, to the great injury and embarrassment of the church, and to the wounding of her peace, Therefore:

Resolved, That this Conference strongly protest against the conduct of the said O. Scott and G. Storrs, on the subject of modern abolitionism, and the formation of Anti-Slavery Societies within the church, and with the title of the church, and that we earnestly exhort our brethren and friends to refrain from any act or deed which may favor the plans and objects of the said Scott and Storrs, and that we earnestly recommend our brethren and friends to discourage the objects and plans of the said Scott and Storrs, on the subject of modern abolitionism, as they tend to disturb the peace and prosperity of the church within our bounds.

Resolved, that a copy of this protest be forwarded to the New England Conference, and also to the Presiding Elder of the Oneida District, Oneida Conference, Rev. E. Bowen, Utica, N. Y."

As the Conference stepped somewhat beyond the ordinary sphere of its duties, why did it not pass resolutions of censure against Mr. Smith of Virginia, who has threatened the church with division because the General Conference would not elect a slaveholding bishop; or against those ministers and members in the south who defend slavery as an institution in accordance with God's word? Alas for that prejudice which discerns danger in the advocacy of free principles, but finds no cause of alarm in the unblinking defence on Bible grounds, of a system which involves in its consequences the violation of every one of the commandments of God!

"RIGHTS OF COLORED MEN.—A Book of Facts &c.," by William Yates. This is a book of facts, authorities, &c. with which it will be well for abolitionists to acquaint themselves.

ALTON.

If Alton has been generally benefited by the revivals that have prevailed there, we shall expect to see her resist the claims to office of such men as John Hogan, U. F. Linder, Griggs and Cyrus Edwards. These men are now seeking office, as a reward, we presume, for the prominent part they took in the mob-transactions.

John Hogan is a local preacher in the Methodist Episcopal church, a merchant, and now a candidate for a seat in Congress. This is the man that rallied the spirit of misrule and anarchy in the celebrated meeting, just when the eloquence of the indomitable Lovejoy was on the point of gaining a complete triumph over his enemies.

U. F. Linder is now a candidate for the state legislature. Doubtless he trusts in the affectionate remembrances of his mob-associates.

Griggs, is the opposition-candidate. He too, we are informed, is a mobocrat.

Hon. Cyrus Edwards, chairman of the committee that introduced the misallied compromise resolutions, and who with other respectable citizens gave countenance to lawless violence, is now candidate for the Governorship.

So much for honor and office in Alton. Another fact we state on the authority of a gentleman resident in Alton. Hardly, said he, was the body of Lovejoy cold in his grave, before the subscribers to his paper were called upon by an agent with the request that they would transfer their patronage to the Western Pioneer. When it is remembered with what bitter animosity this paper spoke of abolitionists during the reign of terror, and what a dastardly silence it preserved on the death of Lovejoy, we cannot but regard such a request as peculiarly gross, mean and insulting.

Anti-Abolition in the Methodist Episcopal Church.

We are very much mistaken in the signs of the times, if the authorities of the Methodist Episcopal Church have not come at length to the full determination of putting down abolition in that body, even though it should require the expulsion of its adherents. The last Zion's Watchman furnishes many facts of an alarming character.

